A Question About O.N.A Iterations

Question: Regarding the division of ONA in recent articles, e.g. the *After Anton Long* substack one. {1} Are they [ONA 1.0, ONA 2.0, ONA 3.0] now all defunct, e.g. in real life and if so how and by who?

Tau Sigma Omicron: A good and relevant question with our answer only our answer based on our experience and knowledge. Defunct, according to our criteria, since The Hebdomian Way {2} returns to the essence of a hermetic anodos (ἄνοδος) which is the individual or partnership quest for and discovery of Lapis Philosophicus, {3} with The Hebdomian Way "a modern hermetic ἐπιστήμη, épistémé: a means to change the φύσις, physis - the character/nature/perception - of an individual by practical means involving a seeking or quest," {4} and a means, an individual or partnership quest, which does not involve any personal interference with the external world for whatever reason or reasons, esoteric or exoteric.

Hence why the following eight aspects, some associated with ONA 1.0 and all associated with ONA 2.0, were and are considered unnecessary or irrelevant or detrimental to that hermetic quest:

1. The principle of 'the authority of individual judgment'.
2. The japes, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus.
3. Occult rituals and ceremonies in general, and all types of sorcery.
4. Insight Roles.
5. The causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism.
6. Satanism, however defined or presenced.
7. The complexity of Anton Long's labyrinthine esoteric philosophy.
8. The goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult.

It was and is our view that while the original 'Anton Long' through ONA 1.0 and through aspects of ONA 2.0 revived the essence of ancient hermeticism, of alchemy, and the Greco-Roman pagan ethos, thus discarding the Qabalah and restoring the septenary system, he nevertheless 'overstepped the mark' through the eight aspects enumerated above, resulting in how and into what ONA 1.0 was developed by him and subsequently by others. Hence our appellation of ONA 2.0 as a 'Frankensteinian monster'. Which development occurred when the exclusively private and individual, the personal, guidance of the early ONA 1.0 was abandoned in favour of using the new-fangled impersonal Internet to distribute ONA 1.0 and later MSS, bolster recruitment, and encourage individuals (including anonymous ones) to form their own nexion, cell, or chapter, of a supra-personal 'ONA'.

It is our considered opinion that The Hebdomian Way, while retaining a few aspects of the private, personal praxis of ONA 1.0 - such as a noetic version of The Star Game {5} and the Hebdomadary {6} spending three months living alone in a wilderness area - is a modern and effective way to discover Lapis Philosophicus whereas the various iterations of the ONA are not.

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{1} https://sinisterstudies.substack.com/p/after-anton-long

Regarding ONA 1.0, ONA 2.0, and ONA 3.0 see also *From ONA 1.0 To ONA 3.0*, https://archive.org/download/from-ona-1-to-ona-3/From_ONA_1_To_ONA_3.pdf

{2} *The Hebdomian Way*, https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdom_second.pdf

{3} As noted in recent several texts,

> Lapis Philosophicus refers to that which is sought by means of an individual hermetic (esoteric, alchemical) quest: which is Wisdom, whereby Wisdom is meant a balanced, rational, personal judgement and a particular knowledge of a paganus kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connexion to such manifestations of the μονάς.
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> As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".
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> For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.
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> It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ’ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1
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> Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{4} *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, 2022. Chapter IV (pp.14-28), *Abandoning The Order Of Nine Angles*, https://archive.org/download/abandoning-the-o9a/abandoning-the-o9a-v3.pdf

{5} The noetic Star Game is described in parts II and III of *The Sevenfold Seeking And Noesis Of The Hebdomian Way* section of *The Hebdomian Way*, https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdom_second.pdf

{6} The term Hebdomadary in the context of The Hebdomian Way refers to the individual who is undertaking an esoteric journey or quest (ἄνοδος) for Lapis Philosophicus by means of following the path that is The Hebdomian Way.

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